6.a.

¶ Short queſtions, *and anſweares*, contayning the Summe of *Chriſtian Religion*.

Deut. 6. 6.

6. Theſe wordes, which I commaund thee this day, ſhalbe in thy heart:

7. And thou ſhalt rehearſe them continually vnto thy children, and ſhalt talke of them, when thou tarieſt in thy houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt vp.

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To Christian Parents and godly housholders, grace and *mercie in Christ.*

THe blessing of God powred vpō this Realme, in so great abundance, as the preaching of the Gospel, peace, prosperitie and wealth, vnder the rule & gouernment of our mercifull Queene, causeth me in thankesgiuing to ioy: But the contempt & abuse of these blessings mingleth my ioy with greife, and causeth Gods children for sorrowe to mourne and lament. And this greiuing of Gods spirite in his children, shall Fathers of Children, and Maisters of housholdes (though many others doe greiuously offende) especially answere for before God. The great blessinges sent of God, the lawes made by the Prince, the word preached by the Ministers take small effecte, and bringe foorth litle fruite: because Parents and Maisters shew such examples of loose libertie in themselues, and throwe the raynes of licentiousnesse into the neckes of others. They remember not the honorable calling, which they haue of the Lorde, thathe hath placed

them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him; vpon whom their preheminence doeth wholy depende. But (alas) they doe not their dutie in gouerninge, they apply not themselues in teaching them that are committed to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabboth, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and housholdes *Deut.6.7.* If they plead ignorance, it wilbe but a weake answere to the Lord. Some say, they are ashamed to teach and praye with thire housholdes? I say, because it is good, they are ashamed

ashamed, else, euery thing they are ready to performe with brasen browes in open places. Some saye, it is hypocrysie to performe their duie: Let such pray for new hearts, for if their owne consciences condemne them of hypocrisie: God is greater then theyr consciences. Some saye it will let and hinder theyr seruantes from worke, as *Pharaoh* obiected to *Moses Exod.* 5. 4. But our saniour answereth such in his answere to *Martha. Luke* 10. 41. (This I speake not to nurse any in idlenesse: for such shoulde not eate. 2. *Thes.* 3. 10.) Some saye they shall bee scorned by worldlinges: If ye seeke to please men, you are not the seruantes of Christ. *Galat.* 1. 10. Yet this was Christes portion, & they are but fayne souldiers that flee for a worde, for we must buckle with the Diuell hande to hande: who will not leaue vs till death, except by Apostasie we yeelde him both bodyes and soules. Some doe saye, that they can not bringe the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his mysteries, euen to the simple that feare him, *Psalme.* 25. 14. And in foure monethes space, I haue seene these principles and answeares, learned by Gentlemen, Yeomen, Horskeepers, Sheepheards

heardes, Carters, Milkemaydes, Kitchin-boyes, & all in that houshould (where these orders were obserued) excepte three or foure whose capacitie was but meane and simple, and, yet the simplest went not without some profite. Some saye, youth are so stubborne, that they will abide no such orders: I say, better is the roome of such than their companye. For if admonitions appointed by the Lord, win them not, auoyde them: and so shalt thou auoyde the infecting of the rest of thy housholde by them, so shalt thou make others to feare, so shalt thou by making them ashamed of their sinnes, driue them to repentance, and principally thou shalt auoide Gods iudgment against thee and thy housholde. If thou knowest that thou keepest an ignorant and superstitious papist, a blasphemous Swearer, a disobedient subiect to God, Prince and ruler, a licentious and loose liuer, which giueth his body to fighting, whoring, and stealing: and his tongue to quarelling, filthy talking, and lying, and thou seeke not to reforme him by the order of GOD: doest thou not make thy house his stewes, and thy selfe his baude? Remoue such, least God remoue thee. Is it writte in vaine, that the plague shall neuer goe from the house, wher the swearer is? & that it shalbe

full

full of plagues? Will not the Lorde performe that, which hee hath spoken by the prophet Zachari. 5.5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what GOD said to Eli in the like case: thou honourest thy children aboue me, therefore I wil cut them & thee off. The comfort hee had of his youthes in the ende, was this: the arke (the witnesse of the Lords presence) was lost, thirtie thousand of the people slayne, his two sonnes killed: this liued hee to heare, and so in sorrowe he fell backwarde and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remnaunt of his house were gladde to crouch and begge for a small peece of siluer, and a morsell of breade. If our Englishmen coulde beholde these plagues, the remooving of Religion to a people that shall bring foorth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and housholders, if you would before hande prayse your selues before Gods judgment seate, and there finde your selues indued

ready to bee condemned, for sending your posteritie to begge at straungers doores: for spoyling your children of their liues: this realme, of religion, Queene, and peace: & that you should see there your children, wiues, Countrye, Churche of GOD, and Queene accusing you for murtherers, and traytoures: what will you answeare? what can you saye? Turne your musicke to mourning, your feasting to fasting, your rioting to repenting: and saye with *Dauid*, and with *Daniel*. 2 *Sam*. 12.13 *Dan*. 6.57. We haue sinned and committed iniquity, don wickedly and haue rebelled against thee O Lord, righteousnes belonget*h* vnto thee, and vnto vs open shame and confusion of faces. Saye with the men. *Act*. 2.37. and with Paul. *Act*. 9.9. say: Lord what shall we doe? And you shalbe taught to ioyne amendment to repentance: you (I say) which were wont to aske, howe you should passe the long winter euenings without gaming, shall learne to turne your playing at cardes and Dice, and dauncing, to singing of Psalmes teaching your housholde, & praying with them. It is enough (as *Peter* saith, 1. *Peter* 4.3.) that you haue spent the times past after the fashion of the world: and how ill, mad, or straung, they account of the matter, that you runne not with them

them to the former excesse of riot, say you, and performe with *Iosua.35.17.* We and our housholds wil serue the Lorde. And you, O Ladies, mistresses & dames, say euery one of you with *Hester*, I and my maides wil do the like. *Hester.4.16.* And howsoeuer the world condemne you, the Lord wil reueale himselfe vnto you, power his blessings of knowledge, of peace, of religion, of good rulers, and will continue the same vnto the remnant of our children & posseritie, which shall come after vs, which he graunt for his Christes sake.

These are the orders which I haue seene obserued in a Christian Gentlemans house, to the profit of his houshold, example of others, comfort of Gods children, and honour of God.

WHile they had a minister the whole houshold met at the Church twise euery Sabboth, and once euery weeke day: but since the restraint of their minister, they meete euery morning in the week day in the parlour, where their master kneeleth downe with them, and prayeth vsing these prayers following.

The confession of sinnes, with morning prayer for priuat houholders, for men before their labour, for the Church, the Realme, the Queene, and Magistrates, the Lordes prayer, and confession of faith, all which prayers are in the booke of common prayer.

If he be from home, or sicke, then doth his Steward, or some such like of them say those prayers.

After prayers the houshold departeth either whither necessitie of their offices call them, or whither delight in honest exercises for recreation doth cary them.

Before prayer meditate of these places.

Prou. 1. 28. They shall call vpon me, but I will not answere: they shall seeke me early, but they shall not finde me.

29. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4. 3. You aske & receive not because you aske amisse, that you might consume it on your lustes.

Rom. 8. 26. The spirit helpeth our infirmities: for we know not what to pray for, as wee ought, but ỳ spirit it self maketh request for us with sighes, which cannot be expressed.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace, both before and after.

Prayers before meales.

GOod Lord blesse us, blesse all thy creatures, send downe thy holy spirit into our hearts, so to direct us, that we may looke for the spirituall food of our soules, & finally, everlasting peace through thy sonne Jesus Christ. Amen.

In meale tyme some one of the seruantes readeth a Chapter of the Bible distinctly and reverently, first praying thus:

O Lord, whose word is a two edged sword, to cut downe all things that shal rise up against the same, the majestie whereof shaketh the heavens and the earth also graunt that our

prouide and vaine affections being cut downe we may with reuerence reade it, and humbly in obedience submit our selues vnto it, through Iesus Christ our Lord. So bee it.

Or this.

O Lorde, which hast prouided these earthly creatures, for the feeding of our naturall bodies, direct vs carefully to seeke, and with delighte to tast of thy most holy worde, that we may by that immortall seede, be begotten to be thy children, and therby be nourished and fed, vntil we become perfect men in thy sonne Christ Iesus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God, and keepe it.

After meales be carefull for thy selfe, as Iob was for his children. Cha. 1. 5. And in meditation of thy wordes, thy behauiour, and vse of Gods creatures, say:

O Lord if thou marke what is said, or dont amisse, who shalbe able to abide it? Forgiue vs our sinnes, & amend our imperfections, and graunt vs the grace of thy holy spirit, as thou hast fed vs plentifully, that we may serue thee faithfully. Preserue the Kings Maiestie, saue the Church vniuersall, graunt thy Gospell a free passage, confound Antichrist,

and

and all heresies, finish soone these dayes of sinne and bring vs to euerlasting peace, through thy sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace before and after meales, and a Chapter reade before they rise.

AFter they haue supped & the officers haue done in their offices, they come together into the Parlour or Hall, and there spend one houre in singing Psalmes, learning and answering some few of these pointes of Religion, and praying.

Remember to sing Dauids Psalmes with Dauids spirit.

1.Cor.14.15. Sing with the Spirit and sing with vnderstanding.

A Prayer vsed in the euening before Catechising

O Lorde prepare our heartes to prayer, for if we pray with our lips onely, our prayers are abhominable. Teach vs by thy holy spirite to pray rightly according to thy will, and giue eare to our calling.

We heartily thanke thee (O mercifull father) for all thy blessings bestowed vpon vs, from the beginning of the world vntot his time, for our election, our creation, our redemption, our sanctification, and continuall preseruation: Namely

for

for that thou hast kept vs this day from all perils and daungers both of soule and body, and hast giuen vnto vs health, foode, apparell, and many other blessings, which many of thy deare children doe lack, being notwithstanding as pretiously bought with ỳ blood of thy deare sonne, as we are, and yet lie in misery and calamitie oppressed with woe & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast delt otherwise with vs then with them. We beseech thee to direct vs (in considering thy mercies) to acknowledge and confesse our sinnes, which should prouoke thee rather to curse then to bless vs, to confound vs rather thã to preserue vs. We haue sinned against thee both in deed, worde, and thought: graunt vs, that we seeing the horror of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation be earnestly sorie, & heartily repentant for our former wickednesse: graunt vs, that in sorrow for sin we fal not with Cain, Saul, & Iudas, to despaire: but ỳ in the bitternesse of our griefe with Dauid, and Peter, wee may haue comfort by faith, in thy sonne Christ, that our offences are forgiuen. And as thou hast brought vs hither together at this time, (for which we hartily thanke thee) so wee beseech thee

hee to directe vs, that wee may haue ioy and
comfort in the presence and company one of an
other, and that our words and hearts may be so
ordered at this time, that we may truely vtter
and reuerently receiue the principles of thy ho-
ly religion to the strengthening of our faith, to
the comfort of our consciences, to the amende-
ment of our sinfull and lewde liues,
and to the glorie of thy most
holy name, through Je-
sus Christ our
Lord. A-
men.

Question.

WHo made you?

Answere.

God. Gen. 1. 17. Iob. 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1, 29.

Q. Who sanctifieth and preserueth you?

A. The holy Ghost. Gen. 1, 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43, 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1, 1.

Q. What is the holy Ghost?

A. God. Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Wherefore hath God made, sanctified, and preserued you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, howe many things ought you principally to be carefull for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26 Secondly, how to serue him. Luke 1. 74.

Q. How will God be serued?

A. After his will reuealed in his worde. Deut. 13. 23.

Q. How many things doth the word teach vs principally

principally?

A. 4. Obedience to the commaundements.
Faith in Christ, *Hebr.* 10. 1.
Sacraments.
Prayer.

Q. Into how many tables are the commaundements deuided?

A. Into two. *Exod.* 31. 18. 34. 1.

Q. What doth the first table concerne?

A. Our dutie to God conteined in the foure first commaundements. *Mat.* 22. 37.

Q. What doth the second table concerne?

A. Our dutie to our neighbour, conteyned in the fiue last commaundements. *Mat.* 22. 39.

Q. In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne?

A. 2. First, I learne to serue him before all thinges, and not to regard substance, nor my life it selfe in respect of his glory. *Mat.* 6. 33. *Exod.* 32. 32.

Secondly if I render my dutie to God, I must do my dutie to my neighbour: for if I neglect it to my neighbour whom I see daily, it is euident, that I do so to God. 1. *Iohn* 3. 17. and 4. 20.

Q. How many commaundements are there?

A. Ten. *God spake these wordes, and sayd, &c.*

Q. Is this a commaundement?

A. No, it is but a preface or introduction to the commaundements.

Q. How many lessons learne you out of it?

A. 3. First, in that it is sayde, *God spake these wordes, and said*: I learne that God is the authour of them.

Secondly, in that he sayeth, *I am the Lorde*: I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that it is said, *Thy God which brought thee out of Egypt and bondage*: I learne his mercy to them that loue and seeke his will.

Q. What is the first commaundement, and the summe of it?

A. *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

Q. In howe many poynctes standeth this worship?

A. 4. First, in loving God aboue all. *Mar.* 12.35.

Secondly, in fearing God aboue all. *Mal.* 1.6.

Thirdly, in prayeng to God and none but him. *Mat.* 6.9. *Rom.* 10.14.

Fourthly, in acknowledging God to bee the guider of all thinges and therefore to trust in him. *Actes* 17,25,26.

Q. Howmany thinges do you learne in the se-

cond

cond commaundement, *Thou shalt not make to thy selfe any grauen image, &c?*

A 3. First, that wee make no image of God *Iohn* 1,18.

Secondly, that we make no image of any other thing, eyther to worship the image, or any other thing by it. *Exod.*34.13. *Ier.*2,27,10,8.

Thirdly, that wee worship not God after our fancie, but as hee commaundeth. *Iohn* 4,24. *Mat.*15,9.

Q. What is the third commaundement, and the summe thereof?

A. *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

Q. How many lessons learne you in this commaundement?

A. 3. First, it is sinne and blasphemie to apply the name of God to inchauntment, sorserie, cursing or periurie. *Deut.*18.10.

Secondly to sweare by creatures, is a setting of his name at naught. *Psal.*16.4. *Iere.*5,7.

Thirdly, in our ordinarie communication wee must neuer sweare. *Matt.*5.34. *Iames* 5.12.

Q. Tell me by whom we must sweare?

A. By God: for it is parte of his glory, which he will giue to none other. *Deut.*6,13. *Psal.*63.

Q. In what cases, and where is it lawfull to sweare?

A. Where the glory of God is sought,

Or the preseruation of our brethren. *Ier.4.2.*

Or before a magistrate. *Heb.6.16.*

Q. Which is the fourth commaundement, and the summe thereof?

Remember that thou keepe holy the Sabboth day. Wherein the Lorde appointeth, that his creatures should haue a time to rest, and serue him in.

Q. What must we do vpon the Sabboth day?

A. Holy things.

Q. What are those holy things?

A. Hearing and learning the worde of GOD preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

Q. What thinges must we not do?

A. These thinges that necessity doth not compell, nor holinesse commaunde. *Esay 58.13. Mat.12.3.5.11.*

Q. Who must keepe holy the Sabboth?

A. Thou, thy Sonne, thy Daughter, thy man, thy mayd thy cattell, and the stranger.

Q. In the fifth commaundement, *Honour thy father and thy mother &c.* what is meant by this worde *Honour*?

A. To honour, is to loue, feare, obey, & relieue.

Mat

*Matt.*15,4.1.*Tim.*5,17.

Q. What is meant by father and mother?

A. Our naturall Parentes, the fathers of our Countrie, or of our houses, the aged, and our fathers in Christ.

Q. How is the blessing of long life giuen when the disobedient liue long, and the obedient and good for the most part die sperdily?

A. The wicked liue to their further vengeance, and the godly inioy it so farre as it shall be well for them. *Deut.*5,16. *Isa.*57,1.

Q. Howe many lessons learne you out of this commaundement. *Thou shalt not kill?*

A. 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quareling and mocking. *Matt.*5,22.

Secondly, it condemneth all anger in heart. *Leu.*19,17.

Thirdly, it commaundeth to preserue life. *Mat.*25,35.

Fourthly, it commaundeth to loue one another, euen our enemies. *Mat.*5,44

Q. Which is the seuenth commaundement, and the summe of it?

A. *Thou shalt not commit adultery*: Wherein he taketh order, that this institution of Matrimony might be maintained.

Q. Howe many lessons learne you out of it?

A. 4. First, God forbiddeth all adultery and vncleannesse in our bodies. *Levit.* 18, 24.

Secondly, all vnpure thoughtes and lustes of the heart. *Matt.* 5, 28.

Thirdly, all vnchast behauiour, talke, songes, apparel, and pastime, that might entice vs to such vncleannesse. *Ephes.* 4, 29. *Ephe.* 5. 3. 1. *Thes.* 5, 12.

Fourthly, he commaundeth vs to keepe our bodies chast as the temples of the holy Ghost. 1. *Cor.* 6, 15. 1. *Thes.* 4. 3. 4

Q. How many thinges are forbidden in the 8. commaundement, *Thou shalt not steale?*

A. 3. First, all stealing and robbing. *Leu.* 19, 11.

Secondly, all desire of any mans goods wrongfully. *Ephes.* 5, 5.

Thirdly, all vnlawfull getting. 1. *Thes.* 4, 6.

Q. Howe many thinges are wee commaunded herein?

A. 3. First, to bee content with that portion which the Lord hath sent vs. 1. *Tim.* 6, 6.

Secondly, that we labour for our liuing. 1. *Thes.* 3, 10.

Thirdly, to bee helpefull to them that neede. 1. *Tim.* 6, 18.

2. How many lessons learne you out of the 9. commaundement: *Thou shalt not beare false witnesse against thy neighbour?*

A. 4. First

A. 4. First, we are forbidden to speake falsely in witnesse bearing. *Prou.*19,5.

Secondly, to lie, flatter, or dissemble. *Ephes.*4. 25.

Thirdly, that wee never backebite any man. *Psalme* 15,3.

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wonne. *Mat.*18.15.

Q. Which is the tenth commaundement, and what learne you out of it?

A. *Thou shalt not covet thy neighbours house: Thou shalt not covet: &c.* Wherby I learne that the motiōs of our heart separate from the loue of God, or our neighbour, though wee never yeeld consent to it, is sinne. *Rom.*7,7.

Q. Is any man able to keepe the commaundements?

A. No, *Rom.* 3.10. *Iob* 4,18. *&c.*15,15.

Q. What is the breach of the law?

A. Sinne. *Rom* 7,7.

Q. What is the reward of sinne?

A. Eternall death. *Rom.* 6, 23, *Deut.* 27, 26. *Gal.*3.10.

Q. Shall I escape this death by the workes of the lawe?

A. No. *Luke* 17,10. For the lawe is the minister of death. 2. *Cor.*3.7.9.

Q. Sith the law doth not iustifie but condemne what profit hath a Christian by it?

A. First, it is a way for Gods children to walke in. *Psal.*1.2.

Secondly, it teacheth man not to trust to his owne innocencie. *Rom.*3.4.

Thirdly, it pulleth downe the pride of man, and humbleth him before God. *Rom.*3.19.

Fourthly, it is a schoole-master to Christ. *Gal.* 3.24.

Q. As you haue shewed me the profit of the lawe, so tell mee why we should do good workes seeing they doe not saue?

A. First, to shew our loue to God our father, in walking as becommeth his children. *Iohn* 14.15.

Secondly, to shewe our loue to our selues, making thereby our election certaine to our selues. 2. *Pet.*1,10.

Thirdly, to winne our brethren to Christ by our godly life and conuersation. *Mat.*5.16. 1. *Pet.*2.1.

Q. How many thinges are principally to bee considered in good workes?

A. 2. First, that they bee ruled by the line of Gods word. *Ephes.*2.10

Secondly, that they proceed from a heart purged by faith. *Rom.*14.23.

Q. By

Q. By what meanes shall I escape death?
A. By faith in Christ. *Rom.* 3, 28.
Q. What is faith?
A. A full perswasion and stedfast assurance. *Rom.* 8, 38, 39.
Q. Where is it planted?
A. In the heart. *Rom.* 10, 9.
Q. Upon what is it grounded?
A. Upon the promises of God. *Rom.* 4, 3, 12.
Q. By whom is faith wrought in man?
A. By the holy Ghost. *Ephes.* 3, 16, 17.
Q. Upon whom must faith be setled and stayed?
A. Upon Christ Jesus. *Gal.* 3, 26.
Q. What profit haue we by this?
A. I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe. 2. *Cor.* 5, 21.
Q. Howe many articles are there of the faith, and which are they?
A. Twelue, *I beleeue in God the father &c.*
Q. How many things do the articles set down?
A. 4. First, concerning God the Father, in the first article.
Secondly concerning God the Sonne, in the fiue next articles.
Thirdly, concerning God the holy Ghost, in the eight article.

Fourthly,

Fourthly, concerning Gods people called the Church in the foure last.

Q. How many thinges doe you learne in the first article, *I beleeue in God the father almighty maker of heauen and earth?*

A. 2. First, that God is my father and I am his child. *Iohn* 1, 12. *Gal.* 3, 26.

Secondly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom.* 8, 32.

Q. What learne you out of the second and third articles:

2. *And in Iesus Christ his onelie sonne our Lord*
3. *Which was conceiued by the holie Ghost: Borne of the virgine Marie.*

A. 2. First, in these wordes, *His onely Sonne our Lord which was conceiued by the holie Ghost*, I learne that hee is God, able to beare whatsoeuer is due for our sins. *Lu.* 1, 35. *Iohn* 3. 16.

Secondly, in that he was *Borne of the virgine Mary*, I learn that he was mã ready to suffer whatsoeuer was due. *Rom.* 1. 3. *Heb.* 2, 14.

Q. What learne you out of the fourth article, *He suffred vnder Pontius Pilate, was crucified, dead and buried: He descended into hell?*

A. 2. First the passion that he suffered in body for the redemption of my body: namely, that vnder Pontius Pilate he was nayled to a crosse

dyed and was buryed. *Matth.*27. *Gal.*3.14.

Secondly, the passion that he suffered in soule, for the deliuerance of my soule: namely, that hee descended or humbled himselfe vnto the tormentes of hell for our saluation. *Isaie* 53. 10,11,12. *Luke* 22.44. *Matth.*27.46.

Q. What learne you out of the fifth article. *The third day he rose againe from the dead?*

A.3. First, that he is risen, and hath ouercome death and hell for my iustification. 1. *Cor.*15. 17. *Rom.*4,25.

Secondly, I learne to rise from sinne, and to delight in righteousnesse. *Rom.*6,4. *Col.*3,1.

Thirdly, by his rising, I am assured that my body shall rise againe, 1. *Cor.*15,16.

Q. What learnest thou by the first article, *He ascended into heauen, and sitteth at the right hand of God the Father?*

A.3. First, his ascention is a pledge to me, that I likewise shall ascend after him. *Iohn* 14.3.

Secondly, her being ascended, maketh prayer for me. *Rom.*8,34.

Thirdly, by his sitting at the right hande, (which signifieth the power of God) I beleeue that all power is giuen to him. *Mat.* 28.18. *Ephes.*1,20.

Q. What learnest thou out of the seuenth article, *From thence &c?*

A. 2 First

A. 2. First, I learne to my comfort, that he that is my Sauiour, shalbe my iudge. *Iob.* 19, 25. *Mat.* 19, 28.

Secondly, to the terrour of the godlesse, that he shalbe their iudge, whom they haue refused & despised. *Mat.* 25, 41. 2. *Thess.* 1, 8. *Leuit.* 1, 7.

Q. What learne you out of the third part, being the eight article, *I beleeue in the holy Ghost?*

A. 2. First I beleeue the holy Ghost to be God who doth assure me, that I am Gods childe, and that all Christes benefites are mine. *Rom.* 8, 16.

Secondly, he maketh him to dwell in mee, & stirreth me vp to holines of life. *Ephes.* 4, 23.

Q. What learne you out of the 9. article, the first of the fourth part: *The holy Catholike Church, the communion of Saints?*

A. 2 First, that God hath an vniuersall Church in all places of the worlde, and at all times. *Mat.* 8, 11. *Acts* 10, 34. 1. *Kings*, 19, 18.

Secondly, that in the same there is a fellowship of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleeue my selfe to be one. *Ephe.* 5, 26.

Q. What learne you out of the tenth article? *The forgiuenesse of sinnes?*

A. 2. First, I beleeue that Christ hath suffered whatsoeuer was due for our sinnes. 1. *Iohn* 2, 2.

Second-

Secondly, my sins being forgiuen freely, shall neuer be laid to my charge againe. *Iere.* 31, 34. *Heb.* 10, 17.

Q. What learne you out of the 11. and 12. articles. *the resurrection of &c.*

A. First, that my body shall rise from the earth. 1. *Thess.* 4. 14.

Secondly, it shall rise a glorious bodie. 1. *Cor.* 15, 42. *Phil.* 3. 21.

Thirdly, my body being risen a glorious body, shall liue with Christ for euer in his kingdome. 1. *Thess.* 4. 17.

Q. By what meanes or wayes doe wee attaine this faith?

A. 2. First, by an ordinary and plaine way, the hearing of the word preached. *Rom.* 10. 17 1. *Cor.* 1. 21. *Gal.* 3. 2.

Secondly, by the wonderfull and secrete infusion of Gods spirit.

Q. By what meanes is this faith maintayned and strengthened in vs?

A. 4. First, by the word preached.

Secondly, by the Sacraments.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that cannot be seene.

Q. Howe

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords supper:

Q. In Baptisme, which is the signe that may be seene?

A. Water. *Iohn* 1,26.

Q. Which is the grace that cannot bee seene?

A. The washing away of sinnes by the bloud of Christ. 1. *Iohn* 1,7.

Q. In the Lordes Supper which is the signe that may be seene?

A. Bread and wine. *Matth.*26,26,27.

Q. Which is the grace, that cannot bee seene?

A. The body and bloud of Christ. 1. *Cor.*10, 16.

Q. To the strengthening of our faith, how many things do you principally learne by Baptisme?

A. 2. First, as water washeth away the filthinesse of the flesh: so the bloud of Christ doth washe away sinne from my soule. *Marke* 1,4 1. *Pet.*3.21.

Secondly, I am taught to rise to newnesse of life. *Rom.*6,4.

Q. For the strengthening of your faith, howe many things do you principally learne in the Lords Supper?

A. First, as by the hande and mouth, my body receiueth bread and wyne, so by faith, my soule doeth receyue of the bodie and bloud of

Christ

Christ. *Iohn* 6,35.

Secondly, al the benefits of Christs passion, and his righteousnesse, are as surely sealed vp vnto me to be mine, as if my selfe had wrought them. *Rom.* 4. 25. *Mat.* 26. 27.

Q. Is the bread and wine turned into the body and bloud of Christ?

A. No. For if you turne or take away the signe that may be seene it is no Sacrament.

Q. Going to the Supper of the Lorde, what ought a man to do principally?

A. Examine himselfe. 1. *Cor.* 11, 28.

Q. Why ought a man to examine himselfe?

A. 2. First, because the vnworthy receiuer is guiltie of the bodye and bloud of Christ. 1. *Cor.* 11, 27.

Secondly, because hee prouoketh the Lord to wrath, and so eateth and drinketh his owne damnation. 1. *Cor.* 11, 29.

Q. Whether may fooles, madmen, or children be admitted to the supper of the Lord?

A. No, for they cannot examine themselues. 1. *Cor.* 11, 28.

Q. In how many thinges ought a man principally to examine himselfe?

A. 3. First, whether he hath faith or no.

Secondly, whether he be sory for his sinnes, and doth detest and abhorre them.

Thirdly

Thirdly, whether he hath sought reconciliation with them to whom hee hath giuen offence.

Q. God knoweth before wee aske, what wee neede, so that hee need not to be put in mind, he is not slouthfull, that he neede to be stirred vp, hee hath appointed in his prouidence what he will bestowe, how, and when: there fore why should we pray?

A. First, to stirre vp our selues to seeke him.

Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and vnloode our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

Q. How many thinges ought we to be careful of in prayer?

A. 5. First, that wee pray to GOD through Christ. *Iohn* 16.23.

Secondly, that we be inwardly touched with that we pray for. *Rom.* 8.26.

Thirdly, that they bee grounded vpon Gods promises. 1. *Iohn* 5.14.

Fourthly, that wee be not weary of prayer. *Luke* 18.1.

Fiftly, that wee pray according to that rule which God himselfe giueth. *Mat.* 6.9.

Q. Rehearse

Q. Rehearse the Lords prayer?

A. Our father which &c.

Q. Howe many principall partes are there of this prayer?

A. 3. First, a perswasion to prayer in these wordes, Our father which art in heauen.

Secondly, the summe of prayer contayned in the sixe petitions.

Thirdly, an assurance of that we pray for, contayned in the conclusion, For thine is the kingdome, &c.

Q. What perswasion haue you in these first wordes, Our father which art in heauen?

A. 3. First he is a father, & no tirãt to be fled frõ Secõdly, he is our father, & therefore loueth vs Thirdly, heauen is his throne, and therefore is he able to helpe.

Q. Howe many thinges doe the sixe petitioan principally concerne?

A. 2. The first concerneth the glorie of God, contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

Q. In the first petition, Hallowed be thy name, what doth this word Name signifie?

A. It signifieth his power, which comprehendeth his mercie, wisdome, iustice, & prouidence

Q. What is ment by this word Hallowed?

A. A due reuerence to be yeelded to his name.
Q. What pray you for in this petition?
A. That the maiestie of God may be reuerenced by me and all men.
Q. How many things pray you for in this petition, Thy kingdome come?
A. 4. First, that he may reigne in our hearts by the scepter of his word.
2. That by his holy spirite he will gouerne vs.
3. That Satã & al our lusts may be ouerthowne.
4. That he will finish soone these daies of sinne, and take vs to his kingdome of glorie.
Q. How many things pray you for in this petition, Thy will be done in earth as it is in heauen?
A. First, that our wils which are corrupt, may be pulled downe.
Secondly, that Gods will which is most iust may be exalted.
Q. How many thinges doe you pray for in this petition, Giue vs this day our daily bread?
A. 3. First, that God who gaue life would preserue it.
Secondly, that he would direct vs to vse those meanes that be lawfull for preseruing it.
Thirdly, that hee would giue vs contented mindes with that estate he placed vs in.
Q. What is ment by this word Bread?
A. All things necessary for the maintenance of his life: Q. What

Q. What needs the rich man daylye to pray for daily bread, who hath enough in store for many yeares. (selfe.

A. First, he is to pray for the poore, as for him-Secondly, his substance and dainties shall doe him no good without Gods blessing.

Q. How many thinges doe you pray for in this petition. Forgiue vs our &c. (passes

A. 2. First, that God would forgiue vs our tres-Secondly, that we may be directed by him to forgiue one another.

Q. How many lessons learne you out of it?

A. 4. First that all men are sinners.

2. Man must seeke for forgiuenesse, for he cannot satisfie.

3. None can forgiue sinnes but God.

4. To the enuious man there is no forgiuenes.

Q. In this sixth petition, Lead vs not into temptation, but deliuer vs from euill, What is meant by Led into temptation?

A. To be deliuered body and soule to Sathan.

Q. What is meant by euill.

A. The Deuill and sinne.

Q. What pray you for in this petition?

A. Wee pray that we bee no further tempted, then God giueth power to beare.

Q. What learne you in this?

A. 4. First, that all Christians are in warres, &

haue neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Satham can do nothing, vnlesse God giue leaue.

Fourthly, the Lord is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kindle our hearts to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie and euerlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shewing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shal haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught?

A. I finde that our Sauiour Christ after he had taught, did againe examine them how they had profited, and in examination did teach them further, in Mat. 13. 51. and the 16. 13. 14. 15. 17. and the 17. 25. Iohn. 6. 5.

FINIS.

WEe heartely thanke thee, O mercifull Father, for that thou hast bestowed the inestimable treasure of thy holy worde vpon vs most vile and sinfull wretches. And sith it is not in him that planteth, nor in him that watereth but in thy mercifull hand, to mortifie our sinfull lusts, & to create newe hearts in vs: we beseech thee so to order & direct vs, ꝑ we proue not like the greene figge tree flourishing without fruite, nor be of the number of those hypocrites which with tongue can say, Lorde, Lorde, in thy name we can prophesie, cast out deuils and doe many great workes, and yet are condemned for wicked, because their hearts are not right: nor like to them, which are swept and garnished, but emptie, whereunto the vncleane spirit returnes with seuen worse then himselfe, and so our end be worse then our beginning: But gouerne vs with thy spirite, that in heart we may loue and seeke thee, and in body and soule obey and serue thee in righteousnesse and holinesse all the daies of our life. And here we offer vp vnto thee our selues, our soules, our bodies, our liues, and all that we haue, in assurance, that that cannot perish, which is committed to thee. Take vs into thy hande, and keepe vs this night, that

our

our bodies may sleepe, & our soules may watch for the comming of thy Son Christ, that so both our bodyes and soules may be the more apt and the better able to serue thee, in that estate and calling, wherin it shall please thee to place vs. As we pray for our selues, so we beseech thee to looke with fauour vpon the whole Church, increase the number of thy children, graunt thy Gospel a free passage, comfort the comfortlesse, raise vp them that are fallen, and strengthen them that stand, that they fall not: haue mercie vpon this Realme, long continue thy blessings of peace and quietnesse towards vs, and remoue farre from vs all lettes and hinderances of the same, Gouerne the hearts and the tongues of all Maiestrates, that they may not lift vp themselues in vaine glory to please themselues, but that they may apply the authoritie which thou hast giuen them, to the aduancement of thy glorie, for the comfort of thy children, and the terror of thine enemies. And sith the continuance of our peace (in these our dayes) nert vnder thee, consisteth in the preseruation of our King, bless vs with him, and bless him with all giftes fitte for so high a calling: and whosoeuer shall attempt, deuise, or conspire ought against his maiesties person, crowne, dignitie, and royall estate, we beseech thee in mercie to

conuert

conuert them speedily, or in iudgement to con-
sound them, that we may vnder him lead a quiet
and a peaceable life in al godlines and honestie
Counsel ỹ councellers, order the nobles, direct
the maiestrats, instruct the ministry, guid and
gouern the whole body of this common wealth,
that we may ioyne togeather in humblenesse of
hart, and vnity of mind, to seeke the glory of thy
name, the encrease of thy kingdome, the estab-
lishing of thy truth, the rooting vp of sinne, the
maintenance of vertue, & the long continuance
of the prosperous estate of this common wealth.
Haue mercy vpon them that bee in affliction in
body or in minde, namely our brethren, which
suffer for the testimony of a good conscience ey-
ther in France, Flaunders, or vnder any other
Tyrant, asswage their sorrowes, and mitigate
their miseries spedily, if it be thy wil, or arme
them with patience, to abide such tryall as thou
shalt lay vpon them. Let their examples teach vs
to humble our selues vnder thy hand, knowing
that thou canst turne our prosperitie to aduersi
tie, our pleasure to payne, our peace to warres,
health to sickenes, & life to death, when then shalt
thinke good: the harts & the hands of the Athe-
istes and the Papistes are as ready with their
swords to pearce our sides, & with their knives
to cut our throats, & our sins are as ripe to pro-

voke.

noke thy wrath, saue that in mercie thou doest spare vs, and with thy mightie hand doest hold them backe from exacting their bloody desire. Forgiue vs our sins, & continue thy mercie towards vs. But if it be thy will, to deliuer vs into their hands, thy will be fulfilled, and whatsoeuer become of our goods, body, or life, we beseech thee, that with patience we may possesse our soules, and in constancie continue thy children to our liues end, that at our last breath we may yeeld our soules into thy hand, for thou O Lord God of truth hast redeemed thē. For these things, and what else thou knowest needful for vs or thy whole Church, this night or any time of our life hereafter, wee sue to thee in the name of thy sonne Christ, saying as hee hath taught vs:

Our Father, &c.

O Lord increase and strengthen our faith, & graunt vs a perfect continuance therein to our liues end, whereof we make our bible confessiō, saying, I beleeue in God &c. If any of the houshold offend the holy immortall God, they are admonished by their fellowes: if admonition serue not, the master is made priuie to it.

Psal. 101. 6. Mine eyes shalbe to the faithfull of the land that they may dwell with mee, he that walketh in a perfect way, he shall serue mee.

7. There shal no deceitfull person dwel within my house he that telleth lies, shal not remaine in my sight.

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